

The **Converted Catholic Magazine**



THE LIBRARY OF
BARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

**WHAT SALVATION MEANS
KNIGHTS OF COLUMBUS CAMOUFLAGE**

SIN AS A WEAPON OF POWER

(The Fourth in a Series of Articles on

"The Catholic Church in the Struggle for Power.")

**POPE TAKES OVER 'CALIFORNIA MILK SHIP'
RELIGIOUS LIBERTY IN ITALY
A ROSTER OF EX-PRIESTS**

— • • —
MAY, 1948

15¢ SINGLE COPY, \$1.00 A YEAR (Canada and Foreign, \$1.25)

THE CONVERTED CATHOLIC MAGAZINE

Owned and published by Christ's Mission

"When thou art converted, strengthen thy brethren."—Luke xii:32.

Editor: L. H. LEHMANN

Business Manager: JOHN J. KEL

Editorial Assistant: E. VAN BUSKIRK

Assistants:

REV. WILLIAM E. BURKE, A.B., REV. FRANK F. PAYAS, D.D.,
REV. J. A. FERNANDEZ, Th.M., REV. ANDREW SOMMESE, S.T.D.,
REV. FRANCIS GUGLIELMI, D.D., REV. A. MALINVERNI, D.D.,
REV. A. CALIANDRO, M.A.

Vol 9 (New Series)

MAY, 1948.

No

TABLE OF CONTENTS

Editorial Comments:	Page
What Salvation Means.....	129
Religion in the Schools.....	129
'Fake Nuns'.....	130
A Brave Catholic.....	131
Blessings and Curses.....	132
Ex-Priest Gets Publicity.....	132
Pope Takes Over 'California Milk Ship'.....	133
A Roster of Ex-Priests.....	134
KNIGHTS OF COLUMBUS CAMOUFLAGE.....	136
SIN AS A WEAPON OF POWER.....	143
Vatican 'Cloak-and-Dagger' Story.....	154
The Passing Show.....	155
DENIAL OF RELIGIOUS LIBERTY UNDER THE NEW ITALIAN CONSTITUTION.....	158
The Editor's Mailbag.....	160

SUBSCRIPTION PRICE: { \$1.00 A YEAR—SINGLE COPY, 15¢
CANADA AND FOREIGN, \$1.25

All communications, checks and money orders
for the Magazine or Christ's Mission should be addressed:
CHRIST'S MISSION INC., 756 SEVENTH AVENUE, NEW YORK 19, N. Y.
All orders for literature should be addressed directly to the advertisers.

FOREIGN REPRESENTATIVES:

J. A. Kensit, Protestant Truth Society, 184 Fleet Street, London, England.
Rev. Edwin J. Taylor, Protestant Truth Society, 7 Bonnie Brae Blvd., Toronto 8, Canada.
Evangelical Publishers, 306 Bay St., Toronto 1, Canada.
Gospel Books, 88 King St., Catherine's, Ont., Canada.
Saskatoon News Agency, 156 Second Ave., Saskatoon, Sask., Canada.
Upper Canada Tract & Book Society, 406 Yonge St., Toronto 2, Canada.
Kewick Book Depot, 315 Collins St., Melbourne, AUSTRALIA.
Protestant Association of South Africa, P. O. Box 2976, Cape Town, SOUTH AFRICA.

PRINTED IN U.S.A.

The Converted Catholic Magazine

Edited by Former Catholic Priests

PUBLISHED SINCE 1883

Vol 9 (New Series)

MAY, 1948

No. 5

WHAT SALVATION MEANS

TO HELP ROMAN CATHOLICS, vacillating Protestants and all others who doubt, do not understand, or who cannot dare to believe, what this "so great salvation" by the finished work of Christ entails, here is the profound answer reduced to its simplest terms:

By grace through faith in Christ's all-sufficient sacrifice, once offered and forever, we are saved from the penalty, the power and presence of sin. By the power of Christ "who bore our sins upon the tree" we are freed from the penalty of our racial (original) and personal sin. He thenceforth lives in us by the Holy Spirit, giving to all who are filled with that power a progressive victory over temptation. Furthermore, Christ our Saviour waits with us for the day when, in the ultimate triumph of righteousness to which the plan of God is inerrantly directed, sin and its consequences shall be completely abolished from the earth and the kingdom of God shall prevail.

But it takes more than the logic of words and the feeble power of human reasoning to fully comprehend this great mystery of our salvation. Surrender of a contrite and humble heart

is a pre-requisite for its acceptance and for the glorious liberation that follows. "*To as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name.*" (John 1:12.)



RELIGION IN THE SCHOOLS

BOILING POINT has been reached in the controversy over the problem of teaching religion in the public schools as a result of the U. S. Supreme Court decision of last March 8, which definitely ruled that religious instruction in public school buildings was unconstitutional. The eight-to-one decision rejected the program of released-time religious instruction in the public schools of Champaign, Ill., and is held to affect all such programs set up since 1940 in scores of communities throughout the country.

Hardest hit is the Roman Catholic Church, which has been the outstanding advocate not only of released-time religious instruction, but has for many years been engaged in the clearly unconstitutional practice of conducting public schools in many states as Catholic parochial schools, where the teach-

ing of the catechism and daily devotions are a part of the curriculum. Many Protestant ministers, too, have favored released-time religious instruction in the public schools to supplement their dwindling Sunday School classes.

Justice Hugo Black, speaking for the majority of the Court, declared that the Champaign plan was "beyond all question," using tax-established and tax-supported schools, "to aid religious groups to spread their faith." He added that "it falls squarely under the ban of the First Amendment." He was careful, however, to refute in advance the charge of the opposition, which is the chief but unfair Catholic argument, that the decision showed "a governmental hostility to religion or religious teachings." It is now being made to appear that the whole affair was a plot of the atheists to destroy all religion. A semblance of truth is given to this from the fact that, unfortunately, this case was carried to the Supreme Court by avowed atheists. The decision would have been more effective if Protestants, with true zeal both for the interests of religion as well as for the safeguarding of the First Amendment, had been the prime movers in the case.

Justice Black covered this point well when he declared: "*The First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere.*" He further pointed out that "the use of the state's compulsory public school machinery to help sectarian groups 'is not sepa-

ration of church and state.'"

Justice Felix Frankfurter reminded us of Thomas Jefferson's description of the church-state relationship as a "wall of separation," and warned that this did not merely mean "a fine line easily overstepped."

We hold to our opinion, that, in the interests of true religion itself, religion belongs primarily in the home and church. No school can properly inculcate it if children have not first been imbued with true spiritual training by parents and pastors.



'FAKE NUNS'

CATHOLIC CHURCH authorities in New York have become alarmed at the practice, now becoming widespread, of women wearing nuns' habits soliciting funds in the city's subways, bars, restaurants, race tracks and railroad stations. The Better Business Bureau of New York City has taken the matter under consideration, according to the N. Y. Times of February 5, and the State Attorney General has been asked to act in the matter.

These women are said to pay \$2.50 a day to church organizations which authorize them to beg money in this way. Since the Roman Catholic Church also authorizes its nuns to do likewise, other church and charitable organizations which are duly incorporated have the same legal right. But in doing so they compete with the Roman Catholic Church, which always has had a monopoly of this easy way of securing income of which no accounting is made.

A spokesman for the Roman Catholic Archdiocese of New York was quoted in the above report as stating that its nuns "were permitted to visit private homes and office buildings," in order to solicit money, but that from now on they will be forbidden to solicit in bars, restaurants and in sporting centers—at race tracks.

It is difficult to see why discrimination should be made between one religious organization and another in such a matter. If it is wrong for the agents of non-Catholic religious organizations duly chartered as such by the State to solicit funds—whether in bars or office buildings—it should be wrong also for the Roman Catholic Church's agents. The *Times'* report stressed that spokesmen for seven Protestant and other non-Roman Catholic Churches had given assurance that public begging in any form is forbidden by their organizations.



A BRAVE CATHOLIC

JOHN R. LONGO, who fought a one-man battle for five years against Mayor ('I-am-the-law') Frank Hague in Jersey City, won complete acquittal at last in the courts last February 17. For daring to oppose the all-powerful political boss of Hudson County, Longo was indicted on trumped-up charges and was once sentenced to three years in prison. His sentence was upheld in Jersey's higher court but he was granted a new trial through the personal intervention of then Governor Charles Edison.

In directing acquittal of Longo,

Judge John Drewen pointed out to the jury that the evidence presented against him was "entirely circumstantial." It is generally agreed that this case of John Longo came the nearest to Gestapo methods that the United States has ever witnessed.

In pitting himself alone against Boss Hague, young Longo also placed himself in opposition to the Roman Catholic Church, into which he was born. A member of Sacred Heart parish in Jersey City and of the Holy Name Society, Longo soon felt the brunt of the anger of his Church. He was expelled from the Holy Name Society. Boss Hague and the Catholic hierarchy worked hand in hand, and young Longo made himself a double martyr by exposing himself as a heretic to the unbeatable combination of corrupt Jersey City politics and the Catholic Church.

Worthy of quotation is the following telegram of congratulation from former Governor Edison to Longo after his acquittal, as published in the *N. Y. Times* of last February 18:

"Full and complete exoneration is yours after five long years of persecution. Throughout you have shown magnificent courage. Your vindication strikes another blow for freedom for all the other brave persons who have suffered under the pernicious political machine which for too many years has survived by imposing a dictatorship of fear and reprisal upon the people of Jersey City and Hudson County."

Governor Edison could not say publicly, what everyone knows well, that this "pernicious political machine" which has imposed a "dictatorship of

fear and reprisal upon the people of Jersey City," has depended chiefly for its success upon the backing of the Roman Catholic clergy.



BLESSINGS AND CURSES

POPE PIUS XII has become very generous of late in granting indulgences, imposing new mortal sins and issuing threats of excommunication and damnation.

He granted a special "plenary" indulgence to all who would make confession and receive communion at Easter, the indulgence to be restricted to the souls of relatives who died in the war. A "plenary" indulgence, by the way—which means the remission of all temporal punishment due to sin—is so hedged around with conditions that it is almost impossible to obtain.

Then on March 10, he made it a "mortal sin" for Catholics not to vote in the Italian national elections. The N. Y. *Herald-Tribune's* Rome correspondent in making his report pointed out that: "In Catholic doctrine a mortal sin invites eternal punishment unless the offender repents, confesses and obtains church forgiveness before his death." The Pope also endorsed the excommunications and condemnations of other Italian Cardinals and Bishops against those who would vote for the (Communist) 'People's Democratic Front' in the April elections.

It is too early for us to say at this writing how much these fulminations of the Vatican will affect the coming elections in Italy. The priests in con-

fession can keep count of those who will afterwards confess their failure to vote as a mortal sin. Americans must shudder at this use of the confession box as an adjunct to the ballot box.



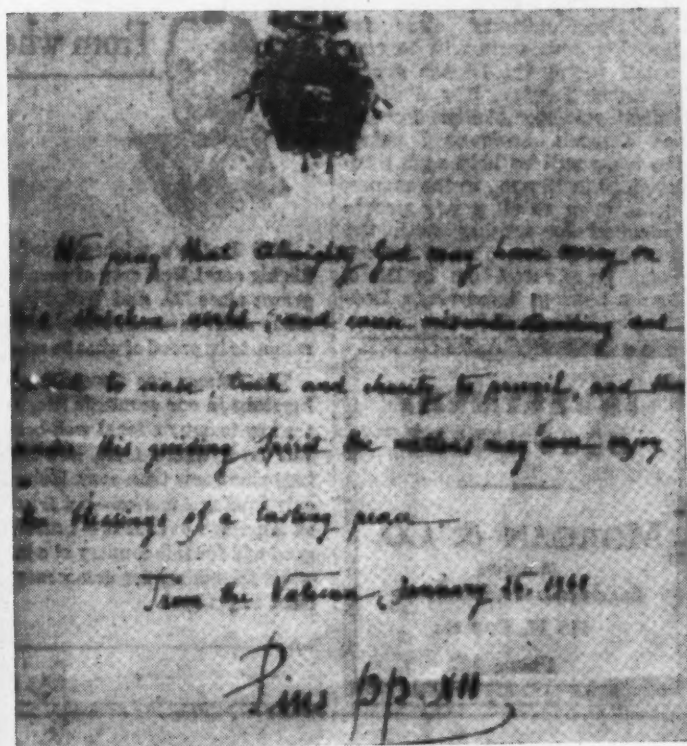
EX-PRIEST GETS PUBLICITY

CONGRATULATIONS to the N. Y. *Times* for its courage in heading an article in its issue of last February 26 as follows: "Ex-Priest Leaves Christian Division." It has been long a policy in newspaper offices in America never to mention either "ex-priest" or "converted priest."

The *Times'* article in question reported a talk by Rev. George A. Barrois, formerly a Roman Catholic priest and professor at the Catholic University of America, the Roman Catholic Church's top university, in Washington, D. C. The *Times* describes him as follows: "Dr. Barrois . . . was one time a Dominican priest and licentiate of the Pontifical Biblical Commission in Rome. He became a convert to Protestantism in 1941 after resigning a professorship at the Catholic University of America." Dr. Barrois spoke before a meeting of the Pan-Presbyterian Alliance in Buck Hill Falls, Pa., and condemned the "aloofness of the Roman Catholic Church from Protestant evangelical Christianity," according to the N. Y. *Times'* report.

Dr. Barrois is now a Presbyterian minister. A biographical sketch of his life was published in THE CONVERTED CATHOLIC MAGAZINE for February, 1946.

POPE TAKES OVER 'CALIFORNIA MILK SHIP'



PAPAL LABEL

According to the 'Santa Maria Times' of last Feb. 12, every can of milk shipped to Italy, Greece and France by the residents of the Santa Maria Valley on Governor Warren's "California Milk Ship" will carry the above label with a message in the Pope's own handwriting.

THE FIGHT to save the public schools in Dixon, New Mexico, from Catholic control has now reached the courts and a decision is soon expected.

Court costs will be high for the Free School Committee which is fighting this case. The Knights of Columbus have underwritten the costs for the Catholic side and have six law firms working in their defense.

Those able to make a contribution to this cause, write to **THE FREE SCHOOL COMMITTEE, BOX 45, DIXON, NEW MEXICO.**

A ROSTER OF EX-PRIESTS

FOLLOWING is a partial list of former Roman Catholic priests who have been helped, financially or otherwise, by Christ's Mission since Dr. L. H. Lehmann revived the publication of THE CONVERTED CATHOLIC MAGAZINE in 1940. The list is not complete, since there are many former priests who, for personal and security reasons, prefer not to make their names public.

Angulo, Armando, of Puerto Rico
 Burke, William, of Scranton, Pa.
 Connahey, Henry, of Philadelphia, Pa.
 D'Anjou, Réal, of Gaspé, Que.
 De Champlain, Gerard, of Montreal, Can.
 Di Pietro, Chris, of Brooklyn, N. Y.
 Fehring, Albert, of New Orleans, La.
 Forstner, David, of Chile
 Fournier, H., of Alberta, Can.
 Giguere, J., of Montreal, Can.

Hills, George (Monk), of Montreal, Can.
 Lehmann, Leo, of St. Augustine, Fla.
 Milosevich, B., of Yugoslavia
 Murphy, James, of Newark, N. J.
 Paone, Raffaello, of Florence, Italy
 Redmond, Cuthbert, of Newark, N. J.
 Tartaglia, Ferdinando, of Florence, Italy
 Vega, José, of Mexico City, Mex.
 Zacchello, Joseph, of New York, N. Y.
 Zanon, John, of Syracuse, N. Y.



L. H. Lehmann, Director of Christ's Mission and Editor of The Converted Catholic Magazine

Added to these are the following former priests, now Protestant ministers of various denominations, who have been assisting in the publication of our magazine and in our preaching work on the outside:

Di Nardo, Peter, of Naples, Italy	Montano, Walter, of Peru
Fernandez, Joseph, of New Orleans, La.	Payas, Frank, of Chicago, Ill.
Guglielmi, Francis, of Naples, Italy	Sommese, Andrew, of Philadelphia, Pa.
Hank, George, of San Antonio, Texas	Tornay, Stephen, of Salt Lake City, Utah
Le Baron, Earl, of Mobile, Ala.	Wesselenyi, Nicholas, of Montreal, Can.
Malinverni, Aristide, of Cremona, Italy	Zerhusen, John, of Baltimore, Md.

Here is another list of former Roman Catholic priests now serving in Protestant churches or other religious work who have been in contact with us, and whose conversion to Protestantism is a matter of public record:

Anton, Peter	Kovar, Antonio
Areias, Antonio	Kupski, Eugene
Arrión, Juan	La Croix, Philip
Barrois, George	La Piana, George
Beirne, Joseph	Le May, Joseph
Bongarzone, Andrew	Martins, Raphael
Bonnabel, Don Luis	Marchant, Frank
Casella, M. C.	Misuraca, Anthony
Chouinard, Arthur	Mazierski, Roman
Conlon, Noel	Mendez, Luis
Cutrona, Joseph	Molina, Joakim
Czarkowski, Theo	Mc Lain, James
Daly, Thomas	Naleway, Leon
De Leon, Thomas	Nitti, Vincenzo
Della Cioppa, Thomas	Núñez, Aurelio Y.
Dennison, Patrick	Ochoa, Antonio
Duarte, Carlos (Bishop)	Plainfield, J. F.
Escobar, Diego	Plecher, Andrew
Falcó, Evaristo	Pohily, John
Farrell, Andrew	Roldán, Juan
Farrell, J. Hugh	Sansini, Joseph
Forero, Luis	Smith, J. A. (Monk)
Fredette, Amedee	Snopczynski, Zenon
Garret, Julio (Bishop)	Sztuk, Julius
Gines, Mariano	Van Puyvelde, C.
Girard, J. D.	Vinas, Ramon
Gregor, Daniel	Warner, John
Hetenyi, George	Zajaczskowski, Wacław
Kleefisch, H.	

The above lists total 89, of whom 83 are converted Roman Catholic priests, 2 monks and 2 bishops. We can surely rejoice that the miracle of God's grace has been demonstrated in these converted men. Our prayer is that many more—priests, bishops and lay Catholic people—may come with us out of the Labyrinth into the light of the liberating Gospel of Jesus Christ.

KNIGHTS OF COLUMBUS CAMOUFLAGED

A FLOOD of pernicious, but clever, propaganda is inundating the secular newspapers and magazines in the form of paid advertisements subsidized by the Knights of Columbus Information Bureau. Nationally known magazines with large circulations, such as *The Pathfinder*, *The American Weekly*, *Hearst's Sunday Supplement*, and others, have been featuring them of late and even calling attention to them in their editorial pages.

The line followed in these advertisements—expensive, two-column spread with pictures—is to 'play down' the official teaching of the Catholic Church and to make it appear quite harmless to Protestants. These 'ads,' it must be remembered, appear in secular newspapers and magazines, never in the Catholic press. The Catholic people are taught otherwise.

This camouflaged method of presenting the raging lion of Roman Catholicism as a meek little lamb to gullible and over-tolerant Protestants in America, was first started by the Paulist Fathers. They went so far in watering down official Catholic teaching that Rome became alarmed and called them severely to order. Pope Leo XIII went so far as to condemn their methods under the title of "*Americanism*"—a new kind of heresy. For, in the eyes of Roman Catholic authorities in Rome, what these Paulist priests taught bordered upon Protestantism. As a result, many of these priests themselves began to believe that what they taught was true and renounced the priesthood and became



"You hear strange things about Catholics."

Protestants. At one time four of the most outstanding Paulist priests in New York walked out in a body and joined Protestant churches.

But now, led by the Knights of Columbus (which is a purely lay-Catholic organization), a section of the Roman Catholic Church in America is trying to revive the Paulist method in order to lull Protestants into a belief that Roman Catholic teaching on sin, salvation, marriage, education, separation of Church and State, public schools, etc., does not differ much from what Protestants believe.

The Jesuitical method of saying this

is: 1) to exaggerate what Protestants think of the Catholic Church's erroneous teachings; 2) to ask rhetorically if this is true—without giving answer or denial; and 3) to make it appear as ridiculous as possible that the Catholic Church would ever teach such terrible things.

Here is a sample of such a presentation as it appeared under the heading: "You Hear Strange Things About Catholics" in *Pathfinder* and in scores of other secular newspapers and magazines:

"Some think that Catholics believe the Pope is God . . ."

"that non-Catholic marriages are invalid . . ."

"that Catholics want religious freedom only for themselves . . ."

"that Catholics oppose public schools and separation of Church and State . . ."

"that Catholics pay the priest for forgiveness of their sins . . ."

"that they must buy their departed relatives and friends out of Purgatory . . ."

"that Catholics are forbidden to read the Bible . . ."

"that Catholics use holy water as sure-fire protection against loss of a job, lightning or being run down by an automobile . . ."

Now it so happens that all the above are true according to official Roman Catholic teaching and practice—except for the exaggerated twist purposefully given to some of the statements in these advertisements. This can be seen if we take them one by one:

1. *Catholics believe the Pope is God.*
No one could blame a Catholic if he

believed this. For he is taught that the pope is the "vicar of Jesus Christ;" that he is infallible when he opens his mouth to teach anything about faith or morals; that everybody must kneel before him and kiss his ring; that he speaks for God and is able to make mortal sins and forgive any kind or type of sins and to delegate that power to others. Pope Leo XIII categorically declared: "We [I] hold upon this earth the place of Almighty God."*

2. *Catholics believe non-Catholic marriages are invalid.*

Up till the year 1908, this was true of the marriages of all non-Catholic baptized persons, i.e., Protestants, Eastern Orthodox and other baptized persons not in communion with the Roman Catholic Church. It is true still for every Protestant who marries a Roman Catholic in a Protestant Church or before a civil marriage officer.

3. *Catholics want religious freedom only for themselves.*

This is also true according to the official and most solemn decrees of the Roman Catholic Church. The catch is that in Protestant democratic countries such as the United States where Catholics are in the minority, the Catholic Church is forced to uphold religious freedom (in theory) for all, in order to secure it for itself. In Catholic-dominated countries this is not necessary, and, in practice as well as in theory, the Catholic Church by agree-

* In his Encyclical Letter *Proeclara Gratulationis Publicae* ("Jamvero cum Dei omnipotentis vices in terris geramus"); see *Great Encyclical Letters of Leo XIII*, p. 304.

ment with the civil authorities, openly denies this freedom to Protestants.

4. *Catholics oppose public schools and separation of Church and State.*

This is also obviously true, and if lay Catholic people do not conform to this teaching of their Church they are at fault in the eyes of their Church authorities. The Canon Law (canons 1374-1381), encyclicals of recent popes, and official Catholic textbooks leave no doubt in the matter of opposition to American public schools where religion (the Roman Catholic religion) is not a part of the curriculum. "The school, *if not a temple*," says Pope Pius XI, "*is a den*," (Encyclical on Education of 1929.) Catholics, furthermore, must oppose even those schools where other religious instruction that differs from Roman Catholicism is taught. "*Neither can Catholics admit that type of mixed school*," says the same Pope Pius XI, "*in which students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers*." (For further documented facts, see: "THE CATHOLIC CHURCH AND THE PUBLIC SCHOOLS," by L. H. Lehmann, 25c a copy.)

As to Catholic opposition to separation of Church and State, there is hardly need to stress this. The democratic principle of separation of Church and State has been openly condemned by all popes for the past four centuries. The latest pronouncement was by the present Pope Pius XII last October 31, in which he stated that the (Roman Catholic) Church and State are "in-

separable." Lest anyone should think that such a union should not be close and complete, he made it clear that anything taught to the contrary "certainly does not deny any union between the two, and still less does it dictate a cold and disassociating attitude of agnosticism and indifference."

The Knights of Columbus should therefore listen to their Pope and not tell Protestants that they can even be indifferent to the kind of union between the Catholic Church and the State that the Pope commands. Of course, all Catholics must be in favor of the separation of a *non-Catholic* Church and the State. This subtle Jesuitical distinction may give an appearance of truth to their statement.

5. *Catholics pay the priest for forgiveness of their sins.*

Such payment is not now handed over in the confession box. But forgiveness of sins is one of the duties of a priest for the performance of which he gets paid.

6. *Catholics must buy their departed relatives and friends out of Purgatory.*

It is official teaching of the Catholic Church that souls in Purgatory cannot help themselves, and that their time in Purgatory depends upon the offering of masses and suffrages of priests on earth, for which a money payment is demanded. It may sound crude to say, as the Knights of Columbus do in their advertisement, that Catholics must "buy their relatives and friends out of Purgatory." But the money is paid to the priest for offering the mass, which amounts to the same thing. The only

objection to using this form of "buying" souls out of Purgatory is the fact that when Catholics pay a priest to say a mass for a soul in Purgatory, there is no guarantee given that they will get what they pay for, as you

would if you buy a loaf of bread in a store.

7. Catholics are forbidden to read the Bible.

There is also a catch in this. In Protestant countries nowadays, where the



THE FRANCISCAN FATHERS

PROVINCE OF OUR LADY OF CONSOLATION
V. REV. FATHER ANTHONY, O.F.M.Conv., PROVINCIAL

MT. ST. FRANCIS SEMINARY
MOUNT ST. FRANCIS, IND.

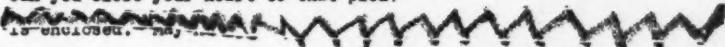
FOR THE POOR SOULS

Dear Friend:

Once more we approach the month of the Poor Souls, during which Holy Mother the Church urges us to pray in particular for our dear departed.

You know that while they suffer far more than we can possibly realize they are powerless to help themselves. Yet we can aid them beyond measure by the Holy Sacrifice of the Mass, our prayers and almsgiving.

For this reason they cry out to us: "Have pity on me at least . . . you my friends; because the hand of the Lord hath touched me." Can you close your heart to that plea?



Most gratefully and sincerely yours in
St. Francis and St. Anthony,

Fr. Anthony, O.F.M.Conv.

Very Rev. Fr. Anthony, O.F.M.Conv.
Provincial

Catholics are taught a cruel doctrine about their departed friends and loved ones: that they suffer excruciating torture in expiation of sins for almost endless ages in a lake of fire. Most amazing is the belief that these 'poor souls' cannot help themselves, and that not even God can help them unless He is appeased by sacrifices offered by priests on earth, for which a price must be paid.

The above is a photo of a circular letter from the Franciscan Fathers of Mount St. Francis, Indiana, begging for money for masses and stressing this teaching that these souls "suffer far more than we can possibly realize," and that "they are powerless to help themselves."

We wonder what the Knights of Columbus Information Bureau would say to this.

CATHOLICS DON'T "ADORE" STATUES



"THE PILGRIM VIRGIN"

This image is a replica of the statue of 'Our Lady of Fatima' in Portugal, and is called "The Pilgrim Virgin," because it is being taken on a tour of the United States from Canada and made the center of Catholic worship all over the country.

Here it is seen being "venerated by the Most Rev. Thomas J. Toolen, Bishop of Mobile, in the chapel of the Cathedral rectory," according to a Mobile, Ala., newspaper.

Catholic apologists hotly deny that and call it "veneration," which consists, nevertheless, in kneeling, pray-

ing and offering up incense before it. The simple Catholic people, who thus see bishops and priests bowing down before these images, cannot be expect-

ed to distinguish between adoration and veneration—both of which, anyway, are sins against the Second Commandment.

Protestant version of the Bible is the "biggest best seller," Catholics are even urged by their Church to read the Bible, but only the Roman Catholic version as approved by official authority. But here again, permission is not given to understand what is read if it in any way contradicts what the Catholic Church teaches. When such contradictions are found, the Catholic is told that the Church is the final authority to be followed, since the Bible is a "dead book," whereas the Church is a "living organism." Catholics therefore are not forbidden to read the Bible, but are forbidden to believe anything in it that is not in conformity with the tradition of their Church.

8. *Catholics use holy water as sure-fire protection, etc.*

Holy water is *not* a "sure-fire" protection against anything. Yet Catholics are supplied with it and do use it in the belief that it may in some miraculous way protect them against dangers. Blessed medals of St. Christopher are also given them to ward off automobile wrecks, but no insurance company will give a rebate on automobile insurance to anyone who pins one of these medals to his automobile. Catholics also use scapulars around their necks when swimming, in the belief that they will act as a kind of life saver if they get into difficulty in the water.

The Knights of Columbus advertise-

ment then goes on to say: "*If all these things—or any of them—were true, it would be a pity. For at least one out of every six Americans is Catholic—and it would be a national tragedy if one-sixth of all Americans entertained such erroneous ideas.*"

It will be noted that there is no definite statement made that these things are not true. Nor would the Knights of Columbus dare to make such a denial. Since it would be such a "national tragedy" if Catholics in America believed these things, why will not the Knights of Columbus assure the American public that they, as spokesmen for the Roman Catholic lay people, refuse to believe these things in spite of the official teachings of their Church authorities? Let them avert this "national tragedy" by publicly repudiating such beliefs.

If the Knights of Columbus did this, they would assure Protestants and other Americans that Catholics do *not* believe: 1) that the Pope is either God or God's sole infallible mouthpiece on earth—which amounts to the same thing; 2) that Protestant marriages are invalid, even if they marry a Catholic in a Protestant Church; 3) that religious freedom should be restricted only to the Roman Catholic Church, even in Catholic countries; 4) that the American public-school system should be condemned as popes and other Catholic officials command; and that (the Catholic) Church and State are

inseparable as the Pope says; 5) that priests should be paid for their work of forgiving them their sins; 6) that they should have to pay a priest to offer mass for souls in Purgatory; 7) that the Church should force them to accept the word of man in Catholic tradition against the Word of God as they find it in the Bible; 8) that holy water, scapulars, medals, have any power to help them against accidents, and that therefore they will use them no longer.

If Catholics did not believe these things, they would become good Protestants.

But Protestants in America see that their Catholic friends do believe and practice all these things in their daily lives. Of what use, then, for the Knights of Columbus to go to all the expense of publishing these camouflaged advertisements that half deny them and give the false impression that they are not commanded by the Church or practiced by the people!

This camouflaged propaganda of the Knights of Columbus succeeded so well that, according to the Catholic Register of March 7, "more than 12,000 letters and postcards were received within two weeks as a result of the first advertisement." Most were Protestants, among them "a 32nd degree Mason who enclosed a \$5 check with his reply and remarked that the campaign was 'fine work.'"

\$25.00 FOR YOU. SELL 50 BOXES OF CARDS. Send for Samples.
Also Bibles, etc.

Gladway Card and Bible House
Royal Oak, Michigan

FOR \$1.00 WE WILL MAIL A SAMPLE OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES

God Warned Us Long Ago

About The Papal Antichrist



The Reformers ACTED!—They taught the truth and a strong Protestantism resulted. But that was yesterday. Our concern—YOURS—is with today's problem which gave birth to THE GNAT.

THE GNAT (non-sectarian quarterly) seeks to revive the prophetic PRINCIPLES of the Reformers and to expose Jesuit errors which all but killed them.

A GNAT axiom is that Protestantism rises or falls in direct proportion to its witness against Rome, and today's expiring PROTEST will revive completely only when the "SURE WORD" of de-Jesuitized PROPHECY becomes popular.

Join THE GNAT group today and awaken! Order of Eric C. Peters, R. D. Box 112, Blackwood, N. J. \$1.00 a year.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man [Christ], after he had offered one sacrifice for sins for ever, and down on the right hand of God." Heb. 10:10, 11

READ...

PROPHECY MONTHLY

48 Pages of Hard-Hitting Bible Truth

"The most for the money" in facts about the times, guidance, teaching, prophetic illumination. Serves the interest of family, teachers, preachers. 12 monthly feature and departments.

SUBSCRIBE TODAY. In U.S.A. \$1.20 a yr. (10¢ copy) Foreign \$1.35. Sample free.

Your fellowship in working, praying, giving is invited. Gospel and teaching literature supplied free to missionaries, personal workers and prisons as God's people provide.

Write today for details of this Faith and Non-Profit work.

AMERICAN PROPHETIC LEAGUE, INC.
Box 88, Eagle Rock Station, Los Angeles 41, Calif.

SIN AS A WEAPON OF POWER*

By L. H. LEHMANN

[This is the fourth of a series of revealing articles on the general topic: "THE CATHOLIC CHURCH IN THE STRUGGLE FOR POWER."]

MUCH has been written recently, even in secular newspapers and magazines, about the tremendous influence now being exerted by the Roman Catholic Church on the vital institutions of American community life—its growing power over education, marriage, medicine, sex, the press and movies, legislation and politics. The factual evidence thus produced is quite alarming in a country like the United States which, since the formation of the Republic, has been admittedly a predominantly Protestant country with a distinctly non-Catholic culture.

What such analyses fail to show, however, is the *why*, the *how* and the *wherefore* of this growing Catholic power over the institutions of American life. The aim of this series of articles is to supply the answer to these questions, so that the real source of Catholic power may be revealed.

CATHOLICISM'S MORAL CODE

Adequate understanding of Catholic activities in American life is impossible without a clear grasp of the peculiar structure of the Roman Catholic system of moral theology. For the secret of the power of the Catholic Church in political and social matters lies in its *control of sin*. The implica-

tions of this are far reaching, since the consequences of such control of sin affect not only the actual members of the Catholic Church themselves, but also those outside its membership.

The failure of Protestants and others to understand how this affects Catholics is well explained by Dr. William Rockwell, former librarian of Union Theological Seminary in New York, in an article published in the *Harvard Review*.¹ Of a Protestant's inability to size up what this means, he says:

"Has the thought of hell made him shiver, and the consecrated wafer made him thrill? He who cannot realistically imagine these experiences does not know the abc's of Catholicism, in the mastery whereof lies the deepest secret of the power of the Jesuits; for their ascendancy is rooted in their hold on the fears and aspirations of Catholic piety as directed in the confessional."

Control of sin is the means, on the one hand, of securing the loyalty of the many millions of individual Catholics who, because of fear of punishment after death, are held in check and forced to serve directly all that the Church commands in political and social affairs. On the other hand, this same control of sin influences also

* Copyright, 1948, by L. H. Lehmann.

¹ July 1914, p. 360.

those who otherwise ignore or condemn its religion. This is accomplished chiefly by means of Catholic-sponsored legislation in matters of education, censorship of movies, the theatre, books, marriage, divorce, birth control, etc. The Catholic Church claims exclusive control of these on the ground that they are "moral" matters. And in the field of morals, the Catholic Church insists on undisputed, dictatorial and exclusive dominion.

JESUIT INFLUENCE

As it exists today, the Catholic Church's moral code is the outcome of centuries of Jesuit intrigue and violence both within the Catholic Church itself and in the field of politics and religion outside of it. The system that the Jesuits have thus evolved and forced upon the entire Catholic Church and the world at large has been aimed specifically against the reform of morals and social life initiated by Martin Luther and other Protestant reformers in the sixteenth century. The outstanding achievement of the Protestant Reformation was the freeing of the individual consciences of men from autocratic control by the corrupt moral standards of the Catholic Church. It was the threat of the loss of power to dictate to the consciences of all men that really incensed the Catholic Church forces against Martin Luther and his associates.

The evident need of moral reform at that time within the Church and society was generally admitted, even by many in the Roman Catholic Church itself. But the Jesuits did not appear on the scene until the year 1540, after the Reformation had taken hold in

many countries. They immediately sensed the danger of such an admission on the part of some Catholic leaders, and set to work to make sure there would be no yielding to the Protestant forces in this vital matter. They were fully aware that a reform of morals along the lines that the Protestant reformers had started would wreck the entire structure of the Church of Rome as it had existed up till then. For it would have meant the loss of that necessary dictatorship over individual consciences which was so essential if the Roman Catholic Church were to continue to hold dominance in Christendom. It would also have meant loss of the support of corrupt political leaders in high places among the nations. For the success of the Catholic Church as a political power had depended to a great extent until then upon its alliance with those in political control of Europe.

But the Jesuits also knew that, to save face, some attempt at moral reform would have to be made by the Catholic Church itself. It was necessary to make it appear that they were really interested in setting up a lily-white moral system. They aimed to accomplish this merely in the abstract, making sure to fashion their reform so that in actual practice they would retain: 1) the Church's dictatorship over men's consciences through the confessional; and 2) the allegiance of the corrupt political leaders in public life. What the Jesuits therefore devised was an entirely new method of moral control that would *multiply sins and make it easy to commit them on the one hand, and make it easy to obtain pardon of them in confession*

on the other. In this way, moral laxity could continue to flourish, and the Church be assured of a large following among its own members and of the grateful services of corrupt kings and politicians. Serious loss of both of these would have followed a too puritanical reform that would have left little or no allowance for moral laxity in committing sin, and that would have made it too difficult for priests in the confessional to forgive sins.

Count von Hoensbroech, famous Jesuit priest who left the Jesuit order on December 16, 1892, after being a Jesuit for 14 years, has the following to say on this point:²

"There is no domain in which Jesuitism has succeeded so completely in forcing its dominion on Catholicism as that of moral theology . . . The domination of the private life of Catholics by means of the confessional . . . has been mainly brought about by the moral theologians of the Jesuit Order. The present-day Catholic morality is penetrated throughout with Jesuit morality."

POWER OF THE CONFESSIONAL

The Protestant reformers abolished private auricular confession and rejected the thirteenth-century dogma that priests have the power to forgive or refuse to forgive sins confessed to them in the secrecy of the confessional. The Jesuits thus fought hard for, and won, a re-statement of this medieval dogma in the decrees of the Council of Trent in 1565. For without secret auricular confession, the highly-centralized authority of the Catholic Church would have melted away. It was thus decreed that it is a grievous sin not to confess in detail all sins to a priest in the con-

fessional in order to obtain pardon of them. All sins had to be gathered into the 'net of Peter,' and put under the control of the 'keys of the kingdom of heaven' which the Pope in Rome alone is supposed to possess.

The struggle of the Jesuits to gain universal acceptance by the Catholic Church of their new approach to sin has been a long and arduous one. In the beginning and throughout the seventeenth century bitter and bloody conflicts were waged with their opponents among other Catholic schools of moral reasoning. All those who were concerned about the safeguarding of the universal power of the Church of Rome agreed that the new moral theology would have to be made



THE CONFESSIONAL

Confession boxes in Protestant countries conceal both the penitent and the priest.

²Fourteen Years a Jesuit by Count von Hoensbroech, vol. 2, p. 286.

strictly utilitarian, in order to serve the purposes of that power. But there were some within the Catholic Church who refused to go as far as the Jesuits in the matter. From the *Cambridge Modern History*³ I quote the following:

"But a Church, ridden by the spirit of efficiency, is likely to end in frank utilitarianism; and during the 17th Century there was a continually-smoldering contest between the Jesuits and divines of a less worldly school as to exactly how far utility should be allowed to go. The great fight was over the confessional. Should priests pitch their standards high or low?

"The Jesuits argued that severity scared many away altogether—a contingency the more to be regretted in the case of the rich and influential. Accordingly they began a campaign to force confessors to be lax. The famous doctrine of probabilism—first broached about the beginning of the 17th Century—made it a grave sin in the priest to refuse absolution, if there were any good reason for giving it. And to determine what such 'good reason' was fell to the Jesuit Escobar and the Casuists. These writers developed a whole system of expedients for protecting the penitent from a too-zealous confessor. The kind of question he might ask is carefully defined. He must not cast about for general information as to the penitent's disposition, as would a physician. . . . He must always lean toward the most 'benign' interpretation of the law; and for his guidance casuistry ran many an ingenious coach-and-four through inconvenient enactments."

THE SCIENCE OF SIN

This utilitarian approach of the Jesuits to sin and its mode of forgiveness

was the only way in which the Catholic Church could hold its position of dominance in the post-Reformation world. In the first place, *it retained the magic of the priest's absolution to make up for lack of real repentance on the part of the sinner.* Future sinners, too, can be more easily committed if the sinner knows he can have recourse to an easy manner of pardon. It also made it easy for the secular parish priests to keep their people faithful to the Catholic Church and away from Protestant churches. The difficulty of committing a real mortal sin was also stressed. The most practical benefit of this Jesuit moral teaching is that it safeguards the Roman Church's central doctrine of Purgatory. Since it made true repentance unnecessary in confessing to a priest, the priest's pardon could be only partial, and this left abundant opportunity for priests to argue the need for a long period of suffering in Purgatory, even after penances and financial contributions to church and charity on this earth. This is the reason why even Monsignor Fulton J. Sheen today must boldly teach that no soul can dare assert itself pure enough after death to go into the holy presence of God.

Last, but not least, the Jesuit's new device enhanced the whole practice of private confession and established 'moral theology' as a highly technical science of sin. *The Encyclopedia Britannica* says:⁴

"The medieval mind was only too prone to look on morality as a highly technical art, quite as difficult as medicine or chancery law—a path where way-faring men were certain to err, with no guide but their unsophisticated con-

³Vol. 5, p. 81.

⁴Vol. 5, pp. 486, 487 (Eleventh edition).

science. What could they possibly do but cling to their priest with a 'blind and unexpressed faith.'

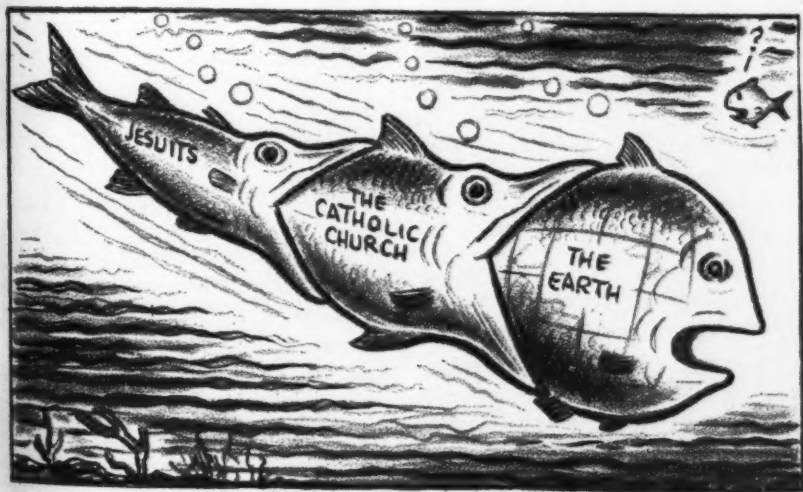
"Against this state of things the Reformation was a violent protest. Catholicism increasingly took for granted that a man imperiled his soul by thinking for himself.

"The less the Church could expect from its penitents, the more it was driven to trust to the miraculous efficiency of sacramental grace. Once get a sinner to confession, and the whole work was done. However bad his natural disposition, the magical words of absolution would make him a new man. As for most penitents, all they cared for was to scrape through by the skin of their teeth. Casuistry might insist that it only proposed to fix the minimum of a minimum, and beg them for their soul's sake to aim a little higher. Human nature seldom resists the charms of a fixed standard—least of all when it is applied by a live judge in a visible court. If the priest must be satisfied with little, why be at the trouble of offering more?"

WHAT CASUISTRY MEANS

The secret of the Jesuit plan for

counter-Reformation in the matter of sin and its mode of forgiveness is contained in what is known today as *casuistry*. It is a formula by which a priest in confession is enabled to find any old excuse for absolving a sinner. The immediate benefit of casuistry is to make it easy and attractive to be and to remain a Roman Catholic. This was essential during the centuries after the Protestant Reformation when the entire emphasis on sin and salvation in Protestant countries was turned from the authority of the Catholic Church and its priestly sacrifices to *liberation from sin* and its consequences by direct approach to Jesus Christ as the one and only mediator. Martin Luther and the other priest-reformers pointed sinners to Christ as the only one who could have offered a complete sacrifice for sin, once and for all and forever, and who saves "to the uttermost all them that come unto God by him." *The*



PAPAL PROPULSION

Jesuit plan was in reality a counter-action to Christ's all-saving work, as preached by the Protestant reformers. They saw the Protestants taking the control of sin and its forgiveness completely out of the hands of the priests of the Roman Catholic Church and placing it on the Christ of Calvary. This was the real threat to the power of the Church of Rome. For that power had been built up through the centuries by the denial and the frustration of Christ's all-saving work on Calvary, as has been pointed out in previous articles of this series.

The Jesuits were also aware that the Protestant nations of northern and western Europe were already lost to the Catholic Church. They therefore made frantic efforts to save what was left of its former power in the Latin countries of Italy, Spain, Portugal and newly-discovered South America. In fact, the Jesuits' new plan was devised chiefly by Spanish Jesuits with the fire of the Inquisition under the ferocious King Philip II of Spain to back them up. It was not until comparatively recent times that the Jesuits' code of morals has been accepted by priests and bishops in Protestant countries of the modern world.

How Jesuit casuistry works is best explained in the following excerpt from the *Encyclopaedia Britannica*:^a

"But they [the casuists] were drawn, almost to a man, from Italy or Spain, the two countries least alive to the spirit of the Reformation; and most of them were Jesuits, the order that set out to be

nothing Protestantism was, and every thing that Protestantism was not. Hence they were resolutely opposed to any idea of reform; for to begin making changes in the Church's system would be a tacit admission that Luther had some show of reason on his side. On the other hand, they would certainly lose their hold on the laity, unless some kind of change were made; for many of the Church's rules were obsolete, and others far too severe to impose on the France of Montaigne or even the Spain of Cervantes. Thus caught between two fires the casuists developed a highly ingenious method, not unlike that of the Roman Stoics, for eviscerating the substance of a rule while leaving its shadow carefully intact. The next step was to force the confessors to accept their lax interpretation of the law; and this was accomplished by their famous theory of *probabilism*—first taught in Spain about 1580. This made it a grave sin in the priest to refuse absolution, whenever there was some good reason for giving it even when there were other and better reasons for refusing it."

As a utilitarian institution of power, the Roman Catholic Church regards the withdrawal of a member as the gravest of crimes, the penalty for which is excommunication and anathema involving denial of any chance at all of salvation—no matter how exemplary and Christian a life such an excommunicated member may lead thereafter. For this reason, the Jesuits made it a grievous sin for a priest to refuse absolution to a sinner in the confessional, even if he is seemingly impenitent. By instructing priests in their principles of 'probabilism,' the Jesuits have been able to convince

^aVol. 5, p. 486-7.

priests that they could always act on the 'less probable' reason in absolving sinners. As a last resort, a priest could even apply the other well-known Jesuit principle, that one must allow a lesser evil in order to avoid a greater one. The greater evil in this case would be the risk that the unabsolved sinner would break entirely with the Church.

At times, Vatican authorities and even individual bishops have issued decrees of 'interdict' against whole groups of Catholics—usually because of disobedience to political or administrative policies. By such an 'interdict' (similar to a 'lockout' in labor troubles) Catholic Church authorities exercise their absolute power by ordering priests to close up the churches and to refuse the sacraments to the people until they repent of their rebellion and submit to the dictatorial power of the Church, even if it means opposing constituted civil government. It is used only when and where it is fairly sure that the threat of denying the sacraments of baptism, confession, marriage, and the last rites appears a greater evil in the minds of credulous and superstitious Catholics than disobedience to any civil power or loss of any benefits in social and economic matters.

This method of mass excommunication has seldom been used in the modern world, and then never in Protestant localities where Catholics no longer fear the Church's anathemas. It was applied to a whole nation for the first time since the sixteenth century in Mexico in 1927, in order to force the

Catholic people there to resist the constitutional changes brought about in the relations between the Catholic Church and the Republican government of Mexico. It was also applied to a whole parish of French-Canadian Catholics in Rhode Island in 1929, and was attempted by Archbishop Ritter of St. Louis, Mo., last year against a group of Catholic people who objected to Negro children mixing with whites in Catholic parochial schools. In the last two cases complete submission of the people resulted. For, having been taught that nothing in life is more disastrous than being deprived of absolution for their sins, or baptism for their babies, or the last rites of a priest when in danger of death, believing Catholics will make any sacrifice in



THE SIN EXPERT

other matters to secure these. The Jesuits, however, do not generally recommend this drastic treatment because of the growing indifference, even among many otherwise faithful Catholics, to the thunders of the Vatican's excommunications.

EXAMPLE OF CASUISTRY

The following case is taken at random from many in Jesuit textbooks of moral theology to show how the 'less probable' opinion may be applied to exonerate a person from falsehood: A wife (Anna) has committed adultery. When questioned by her husband, she first denied having broken her marriage bond. After she had confessed and obtained pardon of her sin in confession, her husband again questioned her. This time she replied: "I am not guilty of such a crime." Questioned a third time, she flatly replied to her husband: "I have not committed adultery."

The Jesuits justify her from falsehood as follows:⁶

"In the three cases Anna may be excused from any lie; because:

"In the first case, she could say that she had not *broken* the marriage bond, it being existent yet.

"In the second case, she could call herself innocent of adultery; because, after having been to confession and having received absolution, her conscience is at rest, having the moral certainty that her sin was pardoned. She could, according to St. Liguori, affirm it under oath.

"In the third case, she could deny her sin, according to the probable opinion, meaning: 'In such a way that she was not obliged to reveal it to her husband;' as a culprit may say to a judge who does not question him legitimately: 'I have not committed any crime,' adding mentally, 'in such a manner that I should reveal it.' This is the opinion of St. Liguori, and of many others."

CATHOLIC OPPOSITION TO JESUITISM

It is most difficult to convince Roman Catholics in America that the greatest enemies of the Jesuits have always been Catholics themselves—popes, cardinals, bishops, priests and conscientious lay Catholic people. More difficult still is the attempt to convince them that the chief reason for this relentless Catholic opposition has been the corrupt teachings of the Jesuits about sin and its forgiveness as outlined above. The Jesuits have been chased out of all the Catholic countries of Europe at one time or another—many times in most of those countries—for this and political reasons. Protestant America never expelled them, but they were expelled from Catholic Louisiana before that State was admitted to the Union. Last year the Jesuits celebrated the 100th anniversary of their return to Louisiana in 1847.

What seems most incredible of all to Roman Catholics is the fact that several conscientious popes condemned the immoral teachings of the Jesuits. Pope Alexander VII condemned forty-five moral principles of the Jesuits, Pope Innocent XI pronounced sixty-five as "dangerous and scandal-

⁶See, *Gury's Doctrines of the Jesuits*, pp. 160-1, English translation; \$3.00.

ous," and Pope Alexander VIII condemned two, "one as heretical, the other erroneous and subversive of morality."⁷

The Papal Nuncio in Vienna, Francesco Buonvisi (afterwards Cardinal), wrote on May 6, 1688, to the Abbot Sfondrati, as follows:

"I do not like to see him [Emperor Leopold I] surrounded by these little foxes [the Jesuits], who ruin everything by probabilism, saying that in certain cases it is permitted to follow the less probable view, reserving to themselves the right to advise the prince to follow this on the pretense that the weal of the State requires it, in order to prevent greater evils."

The Dominicans, whose Order as a whole has always been bitterly opposed to Jesuit teaching, fought long and hard to resist the Jesuits on questions of both faith and morals. In his text book dedicated to Pope Benedict XIV and published in Rome in 1749-51, the Dominican Theologian Concina says:

"For more than a century and a half Christian morality has had to endure the onset of bad doctrines . . . This method permeates the whole of casuistic theology, and inflicts fatal wounds on almost every part of its body. Not content with perverting written law, it has almost wiped out all trace of that inscribed by nature in the heart of man . . . There is nothing too lax, unjust, or shameful, not to say Godless, for them to represent through the medium

of unlimited probabilism as pious, decent and holy. That is the worst of all evils, the pestilential source which brings ruin to souls."⁸

The Augustinians and other religious Orders also opposed the Jesuit moral teaching. The Augustinian Giovanni Berti says (in *Letters di Fra Guidone Zoccolante*, 1753, p. 51):

"They [the Jesuits] play various parts; one in the pulpit, another in the confessional, one in the professor's chair, another in China . . . As occasion requires they are now zealous priests, now lax moralists, now quarrelsome scholastics, now followers of Machiavelli, now apparent Christians, now open idolators."

The Abbé de Rancé, founder of the Trappist Order, in his *Lettres de A. J. Le Bouthillier de Rancé* (published in Paris in 1864), says:

"The morality of most Molinists [Jesuits] is so corrupt, their principles are so opposed to the sanctity of the Gospels and all the rules and exhortations which Jesus Christ has given us by His words and through His saints, that nothing is more painful to me than to see how my name is used to give authority to opinions which I detest with my whole heart . . . What surprises as well as grieves me is that in regard to this matter the whole world is dumb, and that even those who regard themselves as zealous and pious, observe the deepest silence, as though anything in the Church were more important than to maintain purity of faith in the guidance of souls and the direction of morals."¹⁰

⁸*Theologia Christiana dogmatico-moralis*, Rome, 1749-51.

⁹Quoted in von Hoensbroech, *op. cit.* p. 291.

¹⁰*Ibid.* p. 290.

⁷von Hoensbroech, *op. cit.* p. 292, vol. 2, quoting Cardinal Aguirre in a letter dated April 26, 1693, to the King of Spain.

Most significant is Abbot Rancé's remark that no one in the world or in the Church, "*even those who regard themselves as zealous and pious,*" seems to be aware of the iniquity practiced by the Jesuits. This is in accord with what I have stressed in previous articles of this series, namely, that Satan's way of frustrating Christ's work and glorifying the Roman Catholic Church as a system of power is accomplished by making evil appear as good or done for a good purpose.

Finally, Catholics in America cannot believe that one Pope, Clement XIV, went so far as to decree in a solemn bull *the complete extirpation of the whole Jesuit order* because of its corrupt moral teachings and political intrigues. As a result, according to the most reliable historians, Pope Clement died a violent and painful death. The Jesuits were restored to power in 1814 by Pope Pius IV.

John Adams, former president of the United States, greatly feared the restoration of the Jesuits. Writing to Thomas Jefferson (August 9, 1816) he says: "*Their restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death. I wish we were out of danger of bigotry and Jesuitism . . . My opinion is that there would never have been an infidel if there had never been a priest. The artificial structures they have built on the purest of all moral systems for the purpose of deriving from it pence and power, revolt those who think for themselves and who read in that system only what is really there.*"¹¹

¹¹From the *Complete Works of Thomas Jefferson* (official Monticello edition), vol. 15; pp. 60-64.

Until very recently many Roman Catholic bishops in Protestant countries refused absolutely to have Jesuit priests officiate in their dioceses. The bishops of Germany permitted their return only in the year 1910. The bishop under whom I served for nearly five years in Capetown, South Africa, held out against them till the end. They were brought in there by the successor of this Bishop John Rooney (an Irishman) when he died in 1927, the same year that I left Capetown to take up work as a priest in the United States. In private conversations with many bishops in the United States, I have been told of their similar intense dislike of the Jesuits, and of their inability now to act against them publicly in any way.

TRIUMPH OF JESUIT POWER

Why was it possible for popes, cardinals, bishops and other conscientious Catholic leaders and theologians to oppose the Jesuits in the past, but not today? Why was it once possible for a President of the United States to write so frankly against the Jesuits, but not today? It may even be asked how was it possible for popes and bishops of the Roman Catholic Church itself to condemn and even expel the Jesuits.

It must never be forgotten that there always have been, and still are, many spiritually sensitive souls in the Roman Catholic Church who have striven, in a more or less active way, to reform that institution and to save it from utter paganism. These tried to live up to the Gospel teaching. But they failed to affect the conduct and teachings of the Catholic Church because they, too,

were caught in Satan's trap. If they had succeeded in making any progress toward necessary reform, as Martin Luther and others did, they would have wrecked the Church as a system of power. *They were good Christians but very poor Catholics. The Jesuits are the good Catholics because they use every means, good or bad, to protect and sustain the power of the Church.* This is an age of material power, with spiritual power on the decline. There are few who are able or brave enough to sacrifice the power of the institutions to which they belong in order to lead their fellow men along the paths of spiritual development.

In keeping with the growing trend toward authoritarianism in the modern world, the Roman Catholic Church has become more and more enslaved by Jesuit principles and practices as never before. Priests and bishops throughout the world have become veritable 'Charlie McCarthys' of their Jesuit masters. As in Fascist and other totalitarian systems, the routine of blind obedience and yielding by priests and laity to comfortable, easy moral standards is made attractive to the corrupt nature of the human heart. The lay people find it easy to sin and easy to get pardon of sin—at least to the extent that they will escape hell for ever, as long as they have a priest to rush to them before they die. They are taught that no priest will refuse them absolution at that crucial moment.

The priests, too, find it easy and attractive to walk the chalked line drawn for them in their instructions for the

treatment of sinners. They are relieved of the necessity of being too harsh with their parishioners, and of having to turn them out of the confession box unabsolved. In this way their people are kept within the Church. Even in their private lives and mode of living, priests find Jesuit moral standards convenient and less disturbing to their conscience than those of other schools of teaching. They make good profits, financial and otherwise, from the many sentimental devotions, novenas and shrines established and encouraged by Jesuit teaching. Immersed in pious emotionalism, their people are more easily handled, are less inclined to question priestly control, and are kept far from any temptation to follow the hard way of strict Protestant morality. Grafting politicians and corrupt business friends of the Church would never grow fat and thrive on the Protestant teaching about sin and salvation.

The lust for power thus forces the Roman Catholic Church—led by the Jesuits—to serve this trend toward further moral laxity and the obliteration of the power of Calvary in a world that sorely needs a revival of spiritual power as the only antidote against the rising tide of utter paganism. The Catholic Church in turn propels the world away from Christ to serve the ends of Satan.

Count von Hoensbroech, whose aim seems to have been solely to save the Catholic Church itself from the power of the Jesuits, sums up his findings as follows (p. 297):

"The real reason for the resistance of the Jesuit Order to a reform of its

morality and its obstinate adherence, in spite of Pope and General, to its lax probabilism, is worth noting. It is the lust of dominion which, like a red thread, runs through the whole of Jesuitism and its history, which here, too, allowed the end to 'sanctify the means.'"



VATICAN 'CLOAK-AND-DAGGER' STORY

A STORY, with all the interest of a 'Whodunit' mystery thriller and the threat of medieval Inquisition, was published last March 5, in the N. Y. Times. "The Vatican," the story related in a special dispatch from Rome, "announced that it had asked Italian police to arrest Msgr. Edoard Prettnier Cippico of the [Vatican] Secretariat of State, who escaped last night from an apartment inside the Vatican grounds, where he had been detained."

The imprisoned priest made his escape in real movie-thriller style by asking his guard to carry some books from his bedroom to the library. The guard complied; the priest then locked the guard in the library and walked out from the Vatican a free man.

Msgr. Cippico was charged with embezzling jewelry valued at one hundred million lire, also with charging 45% interest on loans of \$450,000 and 90,000,000 lire made by the Vatican to a big Italian industrialist. Involved also was Monsignor Giulio Guidetti, chief administrator of Vatican proper-

ty who had signed notes on Vatican stationery for loans totaling more than half a million dollars with an Italian banker. Monsignor Tardini, the Pope's Secretary of State for Extraordinary Affairs, and Monsignor Montini, the Pope's substitute Secretary of State, were exonerated by a papal inquiry commission which stated that their names had been forged to the transactions of Cippico and Guidetti.

Americans may wonder how the Pope can thus carry on such big financial deals, involving millions of American dollars, with Italian industrialists and bankers. Probably nothing would have been heard of this case of Msgr. Cippico had the big industrialist not squealed at the exorbitant rate of 45% interest charged him by Cippico in the name of the Pope's officials.

According to the story in *Time* magazine of last March 22, Msgr. Cippico was living 'the life of Riley' on the proceeds of his shady Vatican transactions. He owned an 18,000,000-lire apartment in Rome, had three swell automobiles—an Alfa Romeo, a Fiat and a Chrysler—and entertained expensively. *Time* magazine revealed that he often "spent an afternoon beside the Bay of Naples with an operatic soprano" (lady friend).

The Communists 'made hay' of the scandal. They spread Monsignor Cippico's picture on placards all over Rome with the caption: "One vote the Christian Democrats won't get. Monsignor Cippico, Vatican official, can't vote because he's in jail. He would have voted Christian Democrat—if he hadn't been caught!"

THE PASSING SHOW

► **ALMOST INCREDIBLE** is the discovery that included in the ERP (Marshall Plan) budget of nearly 6 billion dollars are the following two items: for wines \$142,000,000; for cigarettes \$911,100,000 (almost one billion dollars). Only about two billion dollars are allotted for food.

► **CATHOLIC COUNTRIES** in Europe are least hopeful of recovery, according to Rev. Emerson G. Hangen, Congregational minister of Meriden, Conn., who, with five others, travelled widely in Europe last summer to appraise relief work there.

► **FRANCO SPAIN** was in the forefront of those who acclaimed President Truman's 'halt Russia' speech calling for the draft and UMT last March 17. One government spokesman, according to the N. Y. Times of March 19, declared: "At last you Americans are beginning to awaken to the realities of things in Europe." Cardinal Spellman was also banner-headed on March 18 as urging immediate adoption of UMT.

► **TEN THOUSAND COMMUNIST WOMEN** in Rome attended an open-air Catholic mass last March 14, and then paraded the streets in a plea for peace. According to the N. Y. Times report, a delegation of the women presented an appeal to the President of the Italian Government signed by 2,000,000 Communist women. Communist leader Togliatti declared that "the enslavement of the Vatican by Washington and Wall Street was a danger for the Italian nation" and that "a United States Pope would be a disaster." Referring to the Vatican Cippico scandal, he accused the hierarchy of being "bankers and speculators."

► **THE BIRTH RATE** in the United States last year made a new high record in the entire history of the country. A record low infant mortality rate was also reported by the Federal Security Agency, according to a dispatch from Washington

MINISTERS— MISSIONARIES—

To Meet Your Special Problems and Those of the Flock Entrusted to Your Care—

MIXED MARRIAGES by L. H. Lehmann, 25¢

The standard treatise on this subject, including a photographic copy of the official Catholic Pre-Nuptial Contracts. This pamphlet has been directly instrumental in the prevention of many mixed marriages.

HOW THE CATHOLIC CHURCH HELPED HITLER TO POWER 15¢

An excellent pamphlet to hand on to those who think that Catholicism is "just another religion."

HOW THE PAPACY CAME TO POWER by L. H. Lehmann 15¢

The Romanization of the Christian Church; pagan origin of Catholic customs.

THE GIFT OF SALVATION by Father Charles Chiniquy 10¢

The personal testimony of the famous friend of Abraham Lincoln and author of "Fifty Years in the Church of Rome."

FATHER CHNIQUY: HIS LIFE AND SERVICES 10¢

A short summary of Father Chiniquy's two famous books, "Fifty Years in the Church of Rome" and "Forty Years in the Church of Christ," with a foreword by L. H. Lehmann.

IS ROMANISM IN THE BIBLE? by Stephen L. Testa 15¢

One Hundred Questions that Roman Catholics cannot answer. Essential for every Protestant who comes into contact with Catholics.

FROM MONASTERY TO CHRIST 10¢

THE SECRET OF CATHOLIC POWER, by L. H. Lehmann 15¢

ALL EIGHT PAMPHLETS
FOR ONE DOLLAR

AGORA PUBLISHING CO., Dept. M16 CC,
120 Liberty Street, New York 6, N. Y.



VERI-PAMPHLETS

Potent, Factual,
Informative, Helpful

No. 1: THOSE RESPONSIBLE FOR THE SECOND WORLD WAR.....25¢

No. 2: THE CATHOLIC CHURCH IN A DEMOCRACY25¢

No. 3: CENTURIES OF INTOLERANCE; THE ROMAN CATHOLIC CHURCH AND ANTI-SEMITISM25¢

No. 4: THE CATHOLIC CHURCH AND THE PUBLIC SCHOOLS.....25¢

Send \$1 for All Four Veripamphlets
AGORA PUBLISHING CO., Dept. M16 CC,
120 Liberty Street, New York 6, N. Y.

in the N. Y. 'Times' of February 25. A total of 3,720,000 live births was recorded for 1947. This is an increase of 431,000 over 1946, and an increase of 785,000 over 1943, the wartime peak. This equals 25.9 per 1,000 population. The infant death rate was 32.6 per 1,000 live births—for infants under 12 months. Deaths of all ages for 1947 were 1,448,000.

► **THE TEACHING** of religion should be left "where it rightfully belongs," in the home and the church and not in the public schools, the American Association of School Administrators meeting in Atlantic City was told last February 24 by Dwight H. Rich, superintendent of schools at Lansing, Mich. More than 8,000 educators were present.

► **CLEAR-CUT ORDERS** to Catholics in Italy to fight with "material force" against the People's Democratic Front in the April elections were issued by Cardinal Ascalesi, Archbishop of Naples, 17 other Archbishops and 55 Bishops of southern Italy in a joint pastoral letter, according to a Rome dispatch to the N. Y. 'Times' of last February 16. The letter said, "Nobody can at the same time be a good Catholic and a Socialist."

► **'THE SACRED Consistorial Congregation'** followed this with an official decree on March 3, instructing Catholics that they could only vote for candidates who will "respect and defend the rights of the Church." Vatican sources, according to an AP dispatch from Vatican City of that date, said "*the decree applies to Catholics throughout the world*," and points out that "*Pope Pius XII himself serves as prefect of this congregation*," and that "*its members include Francis Cardinal Spellman of New York and James Cardinal McGuigan of Toronto, Canada*."

► **DICTATOR FRANCO'S** friends are "arranging" for Spain to get a heavy chunk of the Marshall Plan, according to Walter Winchell.

► **THE VATICAN** has lodged a strong protest with the Greek Government because it has taken over churches and other ecclesiastical property in the Dodecanese Islands formerly given to the Roman Catholic Church by Mussolini. These

properties, including the Cathedral of St. John at Rhodes, have now been returned to the Greek Orthodox Church to which they belonged before Mussolini and the Vatican worked together to force all Greek Orthodox people on the Islands to become Roman Catholics. The Vatican now calls the action of the Greek Government "unjust and arbitrary," according to the N. Y. 'Times' of last March 3, and threatens legal action in the matter. The fifty Dodecanese Islands were formally given back to Greece last March 2.

► **FRANCOIS SOUBIROUS**, 20-year-old direct descendant of the family of Saint Bernadette of Lourdes' fame, is coming to the United States to make a lecture tour, according to the N. Y. 'Times' of last March 5. He brought a letter to Cardinal Spellman from the Archbishop of Lourdes and will meet Hollywood actress Jennifer Jones who played the part of Bernadette in the Catholic propaganda movie 'Song of Bernadette.'

► **LATEST MOVE** of Argentina toward completely 'Peronizing' that country is to make it impossible for the two great democratic newspapers, 'Nacion' and 'Prensa,' to continue publication. These newspapers have been ordered to pay back duty on all imported newsprint used for advertising since 1939. This would cost the 'Nacion' an estimated 12 million pesos (approximately 3 million dollars), and about the same for 'Prensa.' It would mean complete bankruptcy for both papers.

► **TWELVE THOUSAND** new members joined the Presbyterian Church, U. S. A. between last September 1 and February 15, as a result of that denomination's new evangelism movement. The Rev. Dr. George E. Sweazey is reported in the N. Y. 'Herald Tribune' as stating that this is a sign that the days of great evangelistic revivals are here again. One hundred thousand evangelists will be recruited and trained for a three-year program to enlist 1,000,000 new members and start 300 new churches by 1950.

► **"FOUR MILLION TONS** of United States grain, coal and medicines have reached Italy in the past six months," U. S. Ambassador James C. Dunn declared last March 5 when greeting the 400th

ship bearing supplies to that ex-enemy country, according to a Rome dispatch of that date to the N. Y. 'Times.'

► **POPE PIUS XII** was reported last March 5 as refusing a mixed marriage dispensation for former King Michael of Rumania and Danish Princess Anne of Bourbon-Parma, a Roman Catholic. Michael belongs to the Greek Orthodox Church which does not admit the primacy and infallibility of the Roman Pontiff. The Pope insists that all children of the marriage must be baptized and reared Roman Catholics.

► *"THERE have been several cases in which royal partners gave the necessary word to the Vatican and then broke it,"* Eugene Cardinal Tisserant, head of the Vatican's Oriental Rites section explained, according to the N. Y. *Herald Tribune* of last March 7. *"Former King Ferdinand of Bulgaria broke his promise at the time of World War I and reared his son Boris in the Orthodox faith . . . and Boris, in turn, married Princess Giovanna of Savoy, daughter of former King Victor Emmanuel III of Italy,"* Cardinal Tisserant continued, *"after promising his children would be Catholics. He, too, broke his word."*

► **WHITTIER, California**, sells no alcoholic beverages within its corporate limits, and recently when a bill board sign advertising liquor was erected, there was a city-wide protest. The sign was shortly replaced with one urging church attendance.

► **A NEW VILLAGE** at Praly, in the Waldensian valley in North Italy, has been constructed as an international meeting place for Protestant youth. Cooperating with the Waldensians (the famous pre-Reformation Protestants of Italy) in this project are Swiss Protestants, Italian Baptists and American Mennonites. The village will be known as "agape," or Brotherly Love.

► **VICE ADMIRAL Forrest P. Sherman**, commander of the United States naval forces in the Mediterranean, was received in private audience by Pope Pius XII last February 10.

► **RUSSELL JANNEY'S** 'Miracle of the Bells' has been named No. 1 fiction success of 1947. To date 375,000 copies have been sold, exclusive of book club sales. It pays to write a book in favor of the Roman Catholic Church.

► *"COMMUNISM is a tremendous challenge to the Christian way of life. We better reckon with it, because it will be with us for the rest of our lives,"* Dr. W. Stanley Rycroft, executive secretary of the Committee on Cooperation in Latin America, told the annual meeting of the Foreign Missions Conference of North America at Buck Hill Falls, Pa., last March 3. He stressed the fact little realized that Communism has the force and dynamic of a new religion that succeeds in proportion that Christianity fails.

► **TWENTY-TWO** Roman Catholic nuns are teachers in the public schools of New Haven, Connecticut, and wear their full religious garb in class. Their salaries are paid out of public school funds. Fifteen of these 22 are on the teaching staff of Hamilton Street school which has 888 pupils and 39 teachers, and the other 7 are teachers in the Highland Heights school with 305 pupils and 10 teachers.

► **BEFORE THE WAR** Germany had 1,928 Protestant papers with a total circulation of 17 million. Today the number is only 64, with a total circulation of less than 2 million. These 64 are divided according to zones as follows: U.S. Zone 30; British Zone 16; French Zone 8; and the Soviet Zone 10. Figures are from RNS.

► **JAPANESE CHRISTIANS** plan to hold a world religious conference in the atom-bombed city of Hiroshima on August 6, 1950. Rev. Kiyoshi Tanimoto of the Nagarekawa Church has stressed the fact, according to a UP dispatch of last February 26, that Premier Tetsu Katayama is a Presbyterian—"the first Christian leader this nation has ever had."

► **A RECENT U. N. report** reveals that there are 200,000,000 more people in the world today than there were ten years ago. But the report adds that there is less with which to feed them than we had ten years ago. God gives the increase, it seems, in spite of man's efforts to destroy himself even with atom bombs.

DENIAL OF RELIGIOUS LIBERTY UNDER THE NEW ITALIAN CONSTITUTION

By ANTHONY CALIANDRO, *Vice Chairman,*
American Committee for Religious Freedom in Italy

REPORTING the adoption of Italy's Republican Constitution, Homer Bigart of the N. Y. *Herald Tribune* on December 23, 1947, relates how Article 7, which perpetuates the Lateran Pact signed by Mussolini and Pope Pius XI in 1929, became part of the new Italian Constitution. He rightly calls it "the outstanding surprise of the deliberation." This much disputed article was favored by the Catholic party and opposed by the Republican and liberal parties which wanted to curb the power of the Church. The surprise was the "subtle maneuver" of Communist leader, Togliatti, who swung the Red delegates to the side of the Catholic faction.

This Article 7 is in open contradiction to the terms of the Peace Treaty which Italy signed on February 10, 1947 in Paris, and which has since been ratified by all the governments concerned, and is now in effect. In this treaty (Art 12, Sec. I, Part II), it is provided:

"Italy shall take all measures necessary to secure to all persons under Italian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press and publication, of religious worship, or political opinion and of public meeting."

The extent to which the "fundamental freedoms" of the Italian people are violated by the new constitution can be shown by a brief analysis of some of the provisions of the Lateran Pact which, due to the approval of Article 7, has now become the law of the land . . . What becomes of freedom of religious worship under a constitution that makes compulsory the teaching of Roman Catholic doctrine in all the schools of Italy and excludes the teaching of any other religion; that asserts that the Italian State belongs to the Roman Catholic religion; that considers as Christianity only the Roman Catholic tradition; that denies freedom of religious worship and expression to hundreds of thousands of Italians who are not Roman Catholics; that provides for the rebuilding of damaged Roman Catholic churches out of public tax money, but does not extend the same help to Protestant churches in a similar condition; that provides that the State shall pay the salaries of the Roman Catholic clergy and accords them full clerical immunity? It is this immunity, incidentally, which the Roman Catholic hierarchy claims for all its ecclesiastics everywhere in the world, but which it recently failed to obtain in Yugoslavia in the notorious case of Archbishop Stepinac. Italy, however, under its new constitution guarantees

that Roman Catholic ecclesiastics shall not be "subject to any impediment, investigation or molestation on the part of the Italian authorities."

In the Concordat, there are articles even more injurious to freedom of conscience and religion than those enumerated above, such as the following declaration:

"In consideration of the sacred character of the Eternal City, episcopal See of His Holiness the Pope, center of the Catholic World and goal of pilgrimages, the Italian government will engage to prevent in Rome whatever may be in contrast with the character specified above."

As a result of this, some Roman newspapers recently began to maintain that it was "indecent" to see Protestant churches in Rome, "to print and sell Protestant papers," etc., claiming that it was in evident contrast with the sacred character of Catholic Rome.

It is clear that the fundamental human rights of Protestants, liberals, Jews, and others are denied under the provisions of the new Italian Constitution. The freedom of Roman Catholic priests is also denied when any of them, for reasons of conscience, leaves the Church. The Roman hierarchy orders the Italian State not to employ any ecclesiastic without its permission, and further orders (by Article 5 of the Concordat) that "apostate priests or those incurring censure may not be employed in a teaching post, or any office or employment in which they have immediate contact with the public." This amounts in the majority of cases to ruthless persecution of all dissenting priests of the Roman Catholic

Church. Priests who leave the church in Italy cannot even sell newspapers on the streets since this would bring them "into direct contact with the public." (The writer while in Italy last summer found many of these priests, though well educated men with university degrees, famished and in rags.)

According to the terms of the Lateran Pact, the Italian State must now revise its legislation in all that concerns ecclesiastical matters, in order to harmonize it with the principles of the Lateran Treaty concluded between the Vatican and Mussolini in 1929. These terms kill any hope which some liberals might have entertained concerning the seeming freedom of religion embodied in Article 14.



A CARTOON FROM ITALY

Above is a sample of anti-clerical cartoons published in Italian newspapers. It shows what Italians think of the kind of government the Vatican has 'cooked-up' for their country.

The inclusion of the Mussolini-Vatican Pact in the newly adopted Republican Constitution is in open conflict with the terms of the Peace Treaty, which Italy ratified only recently, and a serious set-back for civilization as it returns a great country to medievalism. How Americans who are helping Italy can hope to see the new Republic function as a democratic state under such a constitution, it is indeed difficult to imagine.

THE EDITOR'S MAILBAG

DON'T BE ALARMED!

BECAUSE of Mr. Lehmann's absence in the Midwest, the June issue of our Magazine may not reach you until June 10.

...

AWAKENED

"FOR MANY YEARS, particularly during the war, I found forces working against me which I could not seem to analyze or understand. Finally I realized the Catholic element was always basically at the bottom of the trouble. My brother is a reader of your publications and is opposed also to the activities, outside of religious activities, and purposes of the Catholic Church.

"Frankly, where are we going? I was not aware that so much has been written along these lines until I read some of the Agora pamphlets and other books you advertise. Many of my friends are sick of the activities of the Catholics they come in contact with. You are to be highly commended on your publications."

—Miss K.V., Cleveland, Ohio

PARDON US!

"I FIND just one fault with your CONVERTED CATHOLIC MAGAZINE. I take it to bed to read and I never do get sleep. God speed you in your work."

—Ruth F. Hathaway, Lowell, Mass.

...

PERSEVERANCE

"I DECIDED when I began praying Monsignor Sheen to keep right on and God brings him out of darkness into a marvellous light, and I have added 10 more priests to my prayer list. God already has given me some very definite answers to prayer.

"Thanks for the great work you and your assistants are doing. You are helping Protestantism's greatest need today. Keep up the good work and count on continued prayers."

—Rev. J. M. Thornton, Hubbardsville, N.Y.

...

"OUT OF THE LABYRINTH"

"I HAVE just received 'Out of the Labyrinth' by L. H. Lehmann and have read it all through and intend to read it again. It is well worth the price I paid. I have learned more about my own faith than I have through the Bible."

—M. B., Orchard Park, N.Y.

...

"I HAVE just finished reading Dr. Lehmann's 'Out of the Labyrinth.' It is one of the best books I've ever read. I pray that all the people may have a chance to read it and be saved from paganism."

—Mrs. Harold F. Gallie, Ludington, Mich.

BOOKS - BIBLES - NOVELS

Welcome visitors, where customer gets best values in Books, Bibles and Scripture Novels. Gifts for all ages and seasons. Write for our catalog.

TABERNACLE BAPTIST BOOK STORE

608 So. 15th St. Phone 2728 WACO, TEXAS

On
of the
get
"

He

ing
un
to
1.6
od
efine

a
hel
tod
on

, N

Lab
end
again
han
han

, N

Lab
s
pro
ce
"

Mid

TIE

ent to
vulin
r for

E
TREA

Coming Christ's Mission Conferences

THE NEXT CONFERENCE of Christ's Mission will be held in Philadelphia from May 16 to 19 inclusive.

This will be held in the NINTH PRESBYTERIAN CHURCH, 57th Street and Washington Avenue, Philadelphia, Pa. through the courtesy of Rev. Dr. Weaver K. Eubank, pastor.

There will be two meetings on Sunday, May 16th, at 3 P.M. and 8 P.M. At the afternoon meeting the following five former priests will be on the platform:

LEO H. LEHMANN
WILLIAM E. BURKE
JOSEPH A. FERNANDEZ
ANDREW SOMMESE
PETER J. DOESWYK

At the four evening meetings the principal speakers will be as follows:

Sunday, May 16:	Leo H. Lehmann
Monday, May 17:	William E. Burke
Tuesday, May 18:	Joseph A. Fernandez
Wednesday, May 19:	Andrew Sommesse

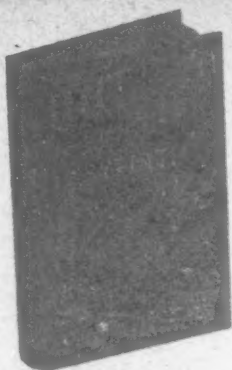
Another conference will be held in June at the First Baptist Church, Bloomfield, New Jersey, through the cooperation of Rev. Dr. Russell G. Jones, pastor.

This will be followed by a conference in New York City from June 20 to June 23 inclusive, at Calvary Baptist Church, 123 West 57th Street, through the courtesy of Rev. Dr. William W. Ayer, the pastor.

Details of these other two conferences will be published in the June issue of our magazine. We urge all our readers in these places to attend these conferences and to bring their friends—Catholic and Protestant.

REGULAR SUNDAY MEETINGS, in charge of Rev. A. Caliandro, will be continued until the end of June at the National Bible Institute, 340 West 55th Street, New York City every Sunday at 3:30 P.M.

COME AND BRING YOUR FRIENDS



"OUT OF THE LABYRINTH"

**L. H. LEHMANN'S NEW BOOK—
—IN DEFENSE OF EVANGELICAL
CHRISTIANITY**

ALABAMA BAPTIST: "PERHAPS NO MAN IN AMERICA is as well qualified to refute from both Scripture and logic the many specious claims of the Catholic hierarchy. Few if any can make the doctrines of sin, salvation, future life and

all the other doctrines of grace any plainer in as few words. This is a most excellent book for pastors, teachers, church libraries and all who believe that. 'By grace ye are saved through faith.' . . . If necessary, sell your shoes and buy it!"

UNITED EVANGELICAL ACTION: "In a day when much publicity is being given to Protestants who have joined the Roman Catholic Church, this book is worth reading. It will keep many from leaving Protestantism and provide ammunition for pastors and others who are uninformed about Romanism."

METHODIST PASTOR WILLIAM SWALES, PT. ALLEGANY, PA.: "The \$3.00 for this book is one of the best book investments I have ever made."

SO. PRESBYTERIAN JOURNAL: "Anyone desiring to combat the errors of Roman Catholicism should read this book, not only for the facts presented, but also for its strategy."

DR. HARRY A. IRONSIDE: "Every Protestant minister should have a copy of this book and read it carefully; in fact all who have anything to do with the training of others, such as Bible class teachers and youth leaders, should read this book and keep it within handy reach."

ORDER NOW: PRICE \$3.00

Also, "THE SOUL OF A PRIEST" by L. H. Lehmann; the thrilling story of the author's life as a priest on three continents. New edition—
cloth bound \$2.00
paper covered \$1.00

FORGOTTEN WOMEN — IN CONVENTS, by HELEN CONROY (Sister Mary Ethel). A first-hand account of Convent Life..... \$1.25

UNDER ORDERS, by William L. Sullivan; a penetrating autobiography of a famous ex-priest of the Paulist Order \$2.50

THE PRIEST, THE WOMAN AND THE CONFESSIONAL, by Father Chiniquy; (New Edition)..... \$1.00

THE MONK WHO LIVED AGAIN, Life Story of Dr. Walter M. Montano, former Dominican priest \$1.50

BEHIND THE DICTATORS, by L. H. Lehmann \$1.75

OUR PRICELESS HERITAGE, by Dr. Henry Woods; Instructive and informing contrast between Evangelical and Roman Catholic teaching..... \$2.00

FROM PRIEST TO RADIO GOSPEL MINISTER—Life story of Dr. Adama, converted priest..... \$1.50

THE DRAMA OF WILLIAM OF ORANGE, by L. H. Lehmann. Cloth bound \$2.00

CAN CATHOLICISM WIN AMERICA? by Harold Fey..... 25c

CRUX ANSATA, by H. G. Wells \$1.75

GURY'S DOCTRINES OF THE JESUITS \$3.00

**Order from: AGORA PUBLISHING CO., Dept. D
120 Liberty Street, New York 6, N. Y.**

